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TURNING POINT?

FOR about ten years there have been negotiations on disarmament, virtually among the great powers. It seems that at last some crisis of decision has been reached. There is a possibility of an agreement upon aerial inspection and lesser matters among the powers chiefly involved. The complications must be immense, but if they can be unravelled, without too much suspicion on either side, and a practical plan put in operation, for the first time since disarmament commissions and committees have been sitting after the First World War something really dramatic will have been accomplished.

Each nation concerned will open up some of its arms' secrets to inspection by the other. This, in effect, means the disappearance of the secrets.

Two things will have been gained. First there will be the practical know-how of how co-operation on disarmament can be carried through. Secondly, if all goes well, the lessening of suspicion. Even a beginning of this kind could be a turning point in the modern history of nations. How much more at ease would men be everywhere if it were demonstrated that the great powers could co-operate, even if only on a beginning of disarmament.

But agreement has not been reached yet. There is only the immediate possibility of it. But even that is something. It shows that the great powers—primarily in this case America and Russia—can come to the edge of agreement. It shows that there is something really practical to talk about.

The New Good

The man in the street, particularly the man in the pew or the chapel seat, may seem to have very little to say in such a matter. But turning points of such magnitude do not come without his influence. The beginning of world-wide disarmament would partly—some would say necessarily—be the result of what the common man thinks and feels about certain matters—or whether he thinks and feels at all. Nations, up to the present, have depended for their security and independence upon their apparent ability to go to war. This has been true even of the small nations, for each of these has been dependent upon the combinations of the great powers for its own independence.

Independence and freedom have been precious and it has seemed up to the present that these could only be secured by the ability to defend them. This, for those responsible, has seemed a great good. In this country there has been very little disagreement among all the political parties about armaments. They should be produced to the full strength of our economic capacity, to defend what genuinely seemed a good—independence.

Sacrifice and Gain

It is and was a good. And if it is to be destroyed it must be destroyed by a greater. This is not easy. Some kind of independence has to be sacrificed so that a greater may be found. This is freedom from war. Or in realistic modern terms freedom from possible annihilation. The great powers have to sacrifice something that has seemed essential to them so that, if possible, this new good may be created.

It is not easy. Particularly for those who have to translate possible ideals into living practice. It is not easy because it means—among other things—moral progress, and this generally means destroying some ancient good so that a better may be found.

It is at this point that the man in the street, or more particularly the man in the pew or the chapel seat, comes into his own—if he is ready or caring enough to come into it. The eyes of mankind have to be opened to the greater good. That is the only way it can come into existence. It will not drop out of the skies. Ideals do not just happen. They have to be created out of blood, sweat and tears. The future of mankind—if that is the issue—will not save itself. It will be saved precisely at this point of history by men who have undertaken the task of transforming "what is" into "what ought to be".

The disarmament committees and commissions are waiting upon the conscious force of all men who can care, before the practicalities of their task can be translated into action.

If this is a turning point in modern history it will be so because there are men everywhere, mostly unknown, who are living out the task of turning the present good into a greater one.

Dr. Gilbert Murray

DR. GILBERT MURRAY was one of those men whose passing leaves the nation almost visibly the poorer. His father was a distinguished Queensland statesman, and he himself was one of those distinguished Australians who, like Samuel Alexander in the field of philosophy and G. Elliot Smith in the field of anthropology, have risen to great honour in this country. His chosen field of study was the Greek classics, and to many of us who do not know the language, he has introduced the thought and literature of ancient Greece in a delightful form. Scholars may say that there is as much of Murray as Euripides or Aeschylus in his translations of Greek drama, but they rarely fail to maintain interest, and they attained the remarkable feat of making Greek drama at home on the British stage of the twentieth century. His greatest interest, however, apart from his work on the classics was in the work of the League of Nations and, later, the United Nations. He was the leading spirit in this country in awakening interest in the work of those bodies, and has never failed to hold high the possibility of the great aims of their founders being realized. He was, no doubt, a Liberal in politics, but in him political liberalism was always subordinate to liberalism in the sense of the finest exercise of the freedom of the human mind.

Year by year he was the appointed Visitor to Manchester College, Oxford, and many of those who heard his addresses at the annual meetings often felt that they were being introduced to the "heart of the mystery". His rationalism seemed to be but a garment about him hiding the religious secret beneath

THE NEXT TEN YEARS

(The following article is extracted from, "One World," the new quarterly of the National Peace Council. It is by the well-known scientist-journalist Richard Calder. Copies of the journal may be obtained from the National Peace Council, 29 Great James Street, London, W.C.1.)

ATOMIC power is "foot-loose energy". It does not have to be constrained by access to fossil-fuels nor the geography of water. Generating stations could be established anywhere to develop "industrial oases", independent of land communications such as roads, railways or pipe-lines. The components of a power-plant could be flown in by giant transport planes (as I saw whole settlements and radar equipment being flown into remote Arctic islands for the Canadian defence system) and since fission fuel replenishment is small in bulk and rare in intervals that too could be flown in. "Packaged reactors" could give power self-sufficiency to rich but remote regions, accessible now in the Third Dimension—the air. If Britain, pre-occupied with its own need for domestic power stations to substitute for our inadequate yields of coal, cannot enter the export field for such reactors for under-developed countries, others will.

That is "fission" power but what about "fusion" power? If we can demobilize the H-bomb and put it into civilian dungarees, we could have power unlimited—and independent incidentally of mineral fusion-fuels, although these will be abundant for a long time to come. Fusion-power may not transpire in the next ten years but it will come.

Power, then, can change the map of the world, giving opportunity for industrial prosperity to countries hitherto considered "backward". India, which has so dramatically emerged as a major political power in the past ten years, will become a major economic power in the next ten years.

Great responsibilities must rest on the United Nations—not only through the functioning of the Atomic Energy Agency but through the conventions which it must secure—and impose—on nations to provide the health and safety safeguards, without which even the peaceful uses of atomic energy would hazard the human race. But with proper precautions atomic power can become an inestimable boon and a short-cut to development of impoverished countries.

Industrial power, paradoxically, is a way to produce more food for the multiplying millions. The trouble in regions of concentrated peasantry is *too many people on the land*. Fractionation of land so that the paternal acres are divided and sub-divided to be farmed by more and more families is one of the serious causes of under-production. The land cannot be properly cultivated, modern methods, certainly, cannot be properly applied: and the cultivators are impoverished, under-employed and hungry. Draw them off into modern rural industries and the land can be well-developed to feed not only those who till it but the withdrawn population.

But atomic energy and its by-products can improve food production in other ways. For instance, we could extend the frontiers of agriculture into the Arctic or into the deserts, into climatic and other conditions which convention has hitherto "written off". By irradiation of varieties of crops, selective mutations can be produced—that means that new strains "tailor-made" for prescribed conditions, can be devised. Irradiation short-circuits plant-breeding processes which would take 50 years into five or less. This does not mean that the new variety has any continuing association with radio-activity; that has only produced the change in the first instance. This and many, many more applications to agricultural research can find answers to problems of food production. We now know, for instance, how plants "photosynthesise"—use the sun's rays to convert air, water and nutrients into carbohydrates, the sugars and starches of our food and into proteins. This, perhaps even in my allocated ten years, will mean that laboratories and factories could supplement the food the farmers grow from the soil. We can extend the acreage of growth; we can intensify the growth on existing acreages; we might, if need be, artefact our food. Short of test-tube food, we have barely begun to husband and farm, the fish of the sea or farm fish, extensively, on land—though they do so, so successfully in the East.

Food is the great challenge but if we put as much effort behind the agricultural scientist and agronomists as we have behind the A-bombs and H-bombs, they might "get a break" and help to match the effects of their colleagues the medical scientists.

COMMENT

The Newspaper Crisis

The attention of the nation has been called, if the hint was needed, to the difficult position in which newspapers find themselves at the present time by the recent debate on the Press in the House of Commons. This crisis is not confined to this country, but exists even in the United States where a short time ago a great national weekly had to cease publication although it had a circulation of about 4 millions—it could not get sufficient advertisements to pay for such a great outlay in newsprint. There are papers in this country with circulations running into hundreds of thousands or even millions, whose financial situation is not too secure, and it looks as though we must prepare ourselves to see even further disappearances of famous names in the newspaper world, either through merging with other organs or through actual ceasing publication.

The debate was largely concerned with the powers and the effectiveness of the Press Council, but behind it there was the spectre of the apparently inevitable high costs of running a paper. Nothing very practicable came out in the debate to suggest how the crisis might be helped by the Government, for the great dangers of direct subsidy or subsidy by buying advertising space was clearly recognized; nor was the suggestion that the larger municipalities should publish papers on their own account very well received. After all, the value of a paper is twofold—news and criticism, and a local government is not particularly well situated for exercising either of these functions.

What puzzles me is how a country like New Zealand can run a Press equal to that of Britain (except for half-a-dozen of the best British papers) on a circulation of a few tens of thousands at the most. The ultimate solution of the British problem may be the disappearance of many of the national papers, and the expansion of local papers to give news and views dealing with wider problems of the nation. The time seems to have come when a circulation on a national scale is almost a disadvantage, owing to the competition in other quarters for revenue from advertising.

Clergy and Marriage

Unitarians seem definitely set against the idea of a celebate clergy—no doubt from a variety of reasons, of which not the least may be that in many cases a minister's wife and family could be an effective and appreciable percentage of the church's membership. At a recent meeting of the Upper House of the York Convocation, the Bishop of Carlisle asserted that young men entering the Church as ministers should not marry until they had been several years in orders.

The immediate occasion for the report was the virtual cessation of national military service, it being common for young men to marry during their period of military service. It was only, said the Bishop, by refraining from marriage that a young man could be free to go where he would be of most use to the Church. This proposal shows the limitations of the improvement in the salary conditions of Anglican clergy, since the figures usually given refer only to beneficed clergy; curates and the like have to put up with a much lower pecuniary return for their services.

In such circumstances it would, no doubt, be of advantage that a man should not marry early. It is questionable, however, whether such a course would be of ultimate benefit, for in most cases, if young people intend to marry each other and are suitably matched, then it is to the general advantage that marriage should take place at an early date, and it would be deplorable if the Church deliberately put impediments in the way. Our own denomination very wisely makes no real difference in salary scales between married and unmarried ministers.

Commentator.

UNITARIANS IN HUNGARY

A SPRING VISIT

(Dr. S. van der Woude, a member of the I.A.R.F. Secretariat, and the Librarian of the University Library of Amsterdam, has recently been on a visit to Hungary. We are able to print the following report of his visit.)

DR. VAN DER WOUDE, who just before the upheaval in Hungary had paid a visit to Budapest and Prague, has organized and led an extensive relief action for Budapest under the auspices of the I.A.R.F., sponsored by many I.A.R.F. member-groups and with the technical assistance of a number of Dutch liberals. In connection with this action he visited Budapest and some smaller places again in order to see how the help was working out. After his return he reported to the I.A.R.F. Secretariat. He began by sketching shortly the situation of the churches in Hungary. It is extremely important for our friends over there to receive material as well as spiritual help from the West because it makes them feel that they are not shut off from their friends in these parts. The moral lift of this feeling of fellowship was most keenly felt by the Hungarian Unitarians and it was augmented by the fact that the controversies between the churches in Hungary have—at least for the moment—been overcome and there is good contact and co-operation among them. Dr. van der Woude saw a good many instances of this.

The relief sent by the I.A.R.F. amounted to four train wagons and another wagon of smaller parcels which were sent by post. These five wagonloads were mainly distributed among the 15,000 Unitarians. The 1,200,000 members of the Reformed Church also received four wagons, the 800,000 Lutherans got eleven wagons and the four or five million Roman Catholics about 200 wagons. The first wagon to reach Budapest was one from the I.A.R.F. to the Unitarians. Of course, this material help was very important, but the moral support derived from it was considered no less important. They have organized the relief work in Budapest very well. All clothing has been carefully sorted out and the Church Hall in the main Budapest Unitarian Church has been completely fitted up as a warehouse. It was known all over Budapest that everyone (not just Unitarians only) who was in real need could go there and be helped. The effect has been that this small group, which always had been rather in the background, suddenly became well-known and important.

Dr. van der Woude has also been received by Bishop Ordasz, by the Convent of the Reformed Church and he was welcomed also by representatives from the Lutheran Church, a thing which had not happened before. After a service in Hódmezövásárhely a Roman Catholic priest and his chaplain came to see him and he had a long and pleasant talk with them. When Dr. van der Woude entered Hungary, at the first stop of the train a delegation came to welcome him with flowers and a heart-shaped cake and this was repeated at the next stop and in Budapest. Everywhere the reaction of the people was the same. The chaos and corruption are indescribable. There is a need for everything and this explains why the State makes no objections to this relief work.

Dr. van der Woude came to the conclusion that even though a great deal of help has been sent, we should go on. There are many demands for medicines and books.

Dr. van der Woude informed us that sick leave had been granted to Deputy-Bishop Dr. Gabriel Csiki and that he will resign on October 1 of this year.

Asked about the best way to send food and clothing to Hungary Dr. van der Woude said that the most economic way is to send it to Amsterdam in bulk, but that it would be more practical to collect money than goods. Cheques for relief purposes can be sent to Holland without any difficulty. Clothing and foodstuffs will be sent from Amsterdam to Budapest by train. Since a couple of weeks the Unitarian Church in Hungary has a permission to receive all kinds of relief goods, including the heavily-taxed kinds, without import duties, IF it is addressed to the Unitarian Church, V. Nagy Ignác u.4, Budapest, for general distribution.

Mr. Wilmer Froistad, Director of the New York office of the American Unitarian Service Committee, who was present at the Secretariat's meeting as a guest, said that he is trying to find out whether something could be done for the Hungarian refugees in Yugoslavia, and he will keep the Secretariat informed.

THE NEW ESSEX HALL

By Kenneth Tayler

(The foundation stone of the New Essex Hall will be laid next Saturday afternoon. Mr. Kenneth Tayler is the architect. He is also the chairman of the Hampstead congregation.)

WITH the foundation stone laid and the structural steel frame in position, the New Essex Hall will be at last well under way and this seems to be a suitable time to say something about this venture which has for long been the subject of discussion and anticipation and towards the cost of which so many people have generously contributed.

A long period had to elapse between the Trustees' decision to go forward with the re-building and the day, early in January last, when the builders could begin the actual work.

Only those persons intimately concerned can know of the many problems which had to be solved before the plans could take shape. If, however, we are to obtain a clear picture it is necessary to explain briefly some of the changes which had to be made to the site as it existed after the war in order to make it more suitable for our purpose.

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Many of us have vivid recollections of the old Essex Hall partly tucked away behind Lawrence House on the right and the Chelsea Restaurant on the left, with a comparatively narrow entrance from the street in the centre. The building was closely surrounded by its neighbours at the back and sides, with insufficient air and daylight. Because it had only one face adjacent to a street there was no alternative means of fire escape. This had to be remedied, and the solution of that problem has been a matter of some difficulty and has greatly influenced the new plans now being carried out.

It would have been a great help if the Trustees could have acquired the adjoining strip of land on the Strand front previously occupied by small shops and now owned by the Huddersfield Building Society. Even to have been able to have a second entrance from the Strand would have been very beneficial. The cost of that land was, however, prohibitive for us and for that and other reasons the Trustees decided to forego such advantages and to confine the new building to the original site plus the addition of the sites of Lawrence House and the Chelsea Restaurant, the latter having been purchased by the Trustees shortly before the war. These two additions, small though they were, greatly improved the possibilities. Still there were other problems which had to be settled—problems usually found when building in the heart of London, but perhaps more than usually present here.

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It is perhaps not generally realized how closely all modern building is controlled and influenced by the various local and regional authorities—the Town Planning Act, the London Building Act and so on, and the Essex Hall scheme has been no exception. For instance, the height of the new building has been strictly limited on all sides, but particularly on that facing Essex Street. At the same time we have, of course, had to comply with the rights of adjoining owners to adequate light and air.

During the early stages of the planning certain modifications to the site were negotiated with these adjoining owners. On the South side we sold to the Sun Engraving Company the land on which the original "Small Hall" used to stand. This land, whilst of considerable value to them, was of very limited use to us. The neighbouring buildings had windows overlooking it and it was, therefore, only possible to erect a one-storey building there. At the same time an agreement was reached which cancelled the rights of light held by the Sun Engraving Company in respect of their windows looking into a yard at the back of the Chelsea Restaurant. By similar agreements reached with the Huddersfield Building Society on the North side we gave up a small area of land in exchange for one of the same area but of much more use to us immediately behind Lawrence House.

Another adjustment made was with the Westminster City Council whereby the previous irregular building line on Essex Street was altered to give us a straight front.

All these adjustments took time to negotiate but they vastly improved the possibilities and produced a more compact site. Without them any satisfactory plan was almost impossible.

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Now something about the planning of the new building and a comparison with the old one. The Trustees decided that it was not essential to have a Hall as large as the previous one and that the space saved could be put to better and more remunerative use. A smaller Hall, suitable for Council meetings and other similar gatherings and seating not more than one hundred and fifty, was therefore decided upon. This, the Martineau Hall, will now be on the ground floor and more readily accessible than previously.

The New Book Room, which will be at the front with an entrance direct from the street as well as one from inside, will be larger and better lit than before and will have two good display windows to the street for greater publicity. In the basement there will be ample storage space for stock.

In deciding what accommodation was necessary the Trustees were unanimous that after adequate office space had been provided for the G.A. Staff, it was imperative to plan for as many lettable offices as possible so that a regular income could be assured. The whole of the second floor of about 2,500 square feet has, therefore, been set aside for this purpose with a further 1,700 square feet on the first and third floors combined. We are confident that these offices should let well and contribute substantially to the running costs of the building as a whole. On the third floor there will be a flat for the Caretaker. An electric passenger-lift with automatic doors will serve all floors and a small hand-operated service lift will also be installed to convey books from the basement up to the Book Room or refreshments from the small Tea Kitchen on the first floor to the Committee Room and Martineau Hall.

Every effort has been made to make all rooms as light as possible by providing windows of good size but, as has been pointed out, the adjoining buildings are close on all sides and a certain loss of daylight is inevitable.

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Externally, the front to Essex Street at groundfloor level will be faced in Portland Stone with a green Westmorland slate plinth. Above the stone the wall will be faced in hand-made red facing bricks from the Sussex and Dorking Brick Company. These bricks have been extensively used in the rebuilding of much of the Temple near by and are one of the finest bricks obtainable.

The Town Planning authorities stipulated that the roof had to slope back above the ceiling line of the second floor so it has been necessary to have dormer windows for the third floor rooms. These dormers will be covered in copper which should, in time, turn to a bright green and so give a pleasant touch of contrasting colour against the tiled mansard roof.

Heating will be by hot water radiators operated from an oil-fired boiler. Oil firing was chosen partly because of its cleanliness and economy of labour but also because, whilst coke-firing might have been slightly cheaper, the disposal of the ash presented insurmountable difficulties in a building only accessible from the front.

With building costs high and constantly rising it has been necessary to exercise fairly strict economy consistent with sound construction and good finish, but we hope that when it is completed we shall have a headquarters worthy of our denomination and a pleasant and inspiring place to work and meet in for all those who look after our affairs.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"After the Explosion"

SIR,—Thank you! Further, our reaction in this matter of the H-bomb seems to be determined by the price we are ready to pay for the mere chance of going on living. At my age there is nothing heroic about the assertion that I would rather die than assent to the actual use of the weapon. Imagining myself among the victorious survivors I feel that there would be an intolerable sense of degradation and shame, and that any co-surviver would be a kind of moral leper, distasteful to see or touch.

Do not the advocates of a "deterrent" realize that they are also uttering threats and issuing challenges? Do they not understand that they are saying to any potential enemy, "The only chance of your survival is to get your blow in first"?

We should not, of course, appeal only to our own government. It was gratifying to learn that "the National Council for the Abolition of Nuclear Weapon Tests" has "twice sent letters of protest to the government of the U.S.S.R.". That is a thing that the British Communists might have done.

At the forthcoming National Conference of the U.N.A. there will, I believe, be a resolution, or resolutions, requesting the U.N. in General Assembly to instruct or request (or whatever other word is finally chosen) all nations to cease the manufacture and testing of the bombs. I hope there will be Unitarian votes in support.—Yours,

Leeds.

John Hinkins.

SIR,—Neither the leading article in *The Inquirer* of 25th inst., nor your correspondents, deal with the prime cause of all the H-bomb trouble. Russia for many years past has openly avowed and actively pursued her intention of imposing Communism on the Western free democracies as and when she can, and all well-informed evidence confirms her unscrupulous efforts to advance her intention even at the cost of war if it would offer a good chance of success. Few, if any, persons in the Western democracies desire war; on the contrary, all would go a long way to avoid it, knowing all too well what it means and how futile it is. This is well-known to Russia whose diplomatic notes in the light of her continued activity and of past experience create a large measure of suspicion and distrust.

What is obvious to our leaders, and should be to us, is that any let up in our defensive preparations would probably offer the hoped-for opportunity for successful attack. The H-bomb is our only effective weapon and to be effective it must be kept up to date and available. The choice lies between submission to Communism, as Donald Dunkley would prefer, and persuading our arch-enemy that war would not pay by being ready to use the H-bomb for defence.

To discuss disarmament realistically there must be good intention and sincerity on both sides. Judging by events this is not yet assured by our opponents. The talks now in progress may lead to clearer understanding, but meantime it would be unwise to relax our precautions.—Yours,

Bexhill-on-Sea.

T. Kelly.

A Mighty Instrument

SIR,—I would like to express appreciation of Mr. Easton's article "Those Good Intentions" in the May 25 issue of *The Inquirer*. Mr. Easton is a Theist, but his appeal to us to make time to become "persons" might be echoed by those with the purely humanist approach. It should be obvious that the worship of efficiency, of doing the greatest number of things in the least possible time, tends to produce an automaton rather than a "person". Working with jaded nerves and tired bodies, we blunt the very sensitivity which is the soil from which alone can spring fruitful human relationships and truly creative work. We sacrifice quality for quantity without perhaps being aware of it.

I am told that in a recent Gallup Poll a large proportion of people stated their belief in God but considered politics the operative factor in the running of the world, the implication being that God existed outside the universe in a state of aloof impotence.

It is true that we must strive to make politics an instrument of God's will rather than regard them as outside his province. But often I wonder whether, in the present age, the forces of hate and destruction have not gained such momentum that they are far beyond man's capacity to control with the usual human rational methods of negotiation. Is God trying to teach us that there are spiritual reserves and forces which must be tapped if we are to be saved?

Mr. Easton writes: "When we have been used to thinking . . . our spasmodic efforts did something for the ills of humanity, it is difficult to believe that the prayer of compassion can do more". Many to-day find prayer a mighty instrument in the healing of souls and bodies of individual persons. Do we, as Unitarians, believe in it as a potent force? I write humbly, having used it all too little myself but being anxious to explore its possibilities.—Yours,

Letchworth.

Jean E. Lindsay.

NEWS REVIEW

Western Union Assembly: The Annual Assembly of the Western Union of Unitarian and Free Christian Churches was held at Lewin's Mead, Bristol, on Saturday, May 18. All but two of the twenty-four churches in the Union were represented—a record number for many years, and a very creditable one, in view of the large area covered by the Union. Bus parties came from Plymouth, Crewkerne and Bridport, and smaller parties from other churches, so that the total attendance was considerably larger than usual. Another exceptional feature (perhaps not such an encouraging one) was that no ballot was necessary for the Committee, as only four candidates had been nominated for the four vacancies. The Memorial Hall behind the Chapel was packed for the Business Meeting, and extra chairs had to be brought in. Captain A. L. Blake, O.B.E., was appointed President, with the Rev. A. H. Birtles as Vice-President, for the coming year; all the other Officers were re-appointed, with one addition—the Assembly sanctioned an amendment to the Constitution, whereby the ex-president becomes automatically a member of the Committee for the following year. The Business Meeting concluded with a forthright and challenging address by the Rev. Dudley Richards, in which he stressed the vital importance of Sunday School and youth work.

The Rev. A H. Birtles conducted the Annual Service, and the Preacher of the Assembly Sermon was the Rev. J. P. Chalk, President of the General Assembly. His stimulating address gave great encouragement, whilst his warm greetings on behalf of the G.A., and his gracious personality, were much appreciated. A Buffet Tea followed in the Assembly Hall adjoining the Chapel, where one of the delegates expressed the Assembly's thanks to the Lewin's Mead friends for their generous hospitality. The meetings concluded with an Epilogue in the Chapel, conducted by the Rev. A. H. Birtles.

G.R.J.

Southern Unitarian Association.—The 80th Annual Meeting of the above Association was held at Southampton on Wednesday, May 22. Mr. J. R. Sturges welcomed about 50 members from this widely-scattered district. After the Executives' Report and the Treasurer's Statement had been approved, the election of officers took place. The retiring President is succeeded by the Rev. F. Munford, of Poole, and the new Treasurer is Mr. J. H. Andrew, a devoted member of the Church at Bournemouth. Mr. B. Cunhall paid well-deserved tribute to Mr. J. R. Sturges for his three years' service as President, and the Rev. L. Redfern spoke in glowing terms of Mr. W. A. Christy's service as Treasurer over a period of 17 years. Both these gentlemen were elected as Vice-Presidents of the Association. Encouraging reports of the new churches at Portsmouth and Southampton were received since their opening. The Rev. J. W. Dumble was re-elected Secretary of the Association, Miss D. Randall as Editor of the *S.U.A. Chronicle* and Rev. L. Redfern as Association's Representative on the G.A. Council.

Following the Business Meeting we were privileged to hear a very thought-provoking address from the Rev. J. P. Chalk, President of The General Assembly. The Rev. F. Munford, who presided, called upon the Rev. W. J. Carter to open the discussion which he did in a most stimulating speech and a good discussion followed. Our sincere thanks were expressed to Mr. Chalk by Mrs. A. Howarth, of Bournemouth. Altogether, a heartening occasion that will be long remembered.

Stockton-on-Tees: Since the beginning of this year Girl Guide, Brownie, Boy Scout and Wolf Cub troops have been started. A Men's Fellowship has been restarted after a lapse of many years. The Youth Group has been affiliated to the U.Y.P.L. and has organized some good Sunday night meetings. A very successful monthly Sunday morning family service is now being held, partly through the interest of the Junior Choir. No morning service until this venture had been held for many years. The "Save the Children" Appeal realized £6.

Lay Preachers' Annual Meeting

The 43rd Annual General Meeting of the National Union of Unitarian and Free Christian Lay Preachers was held on Saturday, April 20, at Manchester College, Oxford.

The thanks of the Union to the General Assembly were expressed for the grant made by the Assembly towards the travelling expenses of Lay Preachers attending the Easter School. This was a facility which was deeply appreciated.

Relinquishing the Presidential Chair, Mr. T. Gregory, of Leicester, welcomed Miss H. Dixon-Williams as President of the Union for 1957. She brought greetings to the meeting from Liverpool District. Mr. Frank Collinson, of Poynton, Cheshire, was elected President-Designate for 1958. Mr. H. R. Haward (Norwich) and Mr. P. J. Spencer (West Bromwich) were re-elected Treasurer and Secretary respectively.

Referring to the District Union Reports, the Secretary welcomed the representation at the meeting of South-East Wales, and was also glad to report that there was now a Correspondent for Eastern Union.

Mr. Spencer then indicated the progress made during the year in the matter of the Central Roll. At the Council Meeting, a Sub-Committee had been appointed to examine the proposals in greater detail, and its findings had been submitted to the General

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TEL.: EUS. [illegible]. Editorial: EUS. [illegible]

Assembly. A meeting with representatives of the Assembly was now being awaited. With this in mind, it was moved by Dr. F. T. Wood that the Roll be instituted; that the present applicants should constitute the Roll, further names being added as applications were made; and that a letter of acceptance be sent to those being placed on the Roll. It was suggested that the Council consider a more formal document in due course. The Sub-Committee elected by the Council was confirmed for three years, one member retiring each year thereafter and being ineligibie for re-election for a year.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

COLOUR NO BAR

By Keith Noble

(Over the week-end, April 12-14, twenty-three young people from countries in both hemispheres met at Great Hucklow for an Inter-Racial Youth Conference, sponsored by the South Lancashire Region of the League. A brief report follows by the Conference Secretary.)

WE shall never forget that week-end. In forty-eight hours we Europeans got to know more about coloured people than we had ever known before. We found out how easy they were to get on with and how friendly they could be. Our acquaintance with those who took part in the Conference began on Central Station, Manchester. The journey to Great Hucklow seemed like a trip into the future—a future when there will be no colour bar and when white will not despise black, nor black be suspicious of white.

After supper on the first evening the process of getting to know each other was gone through with deliberation. Each stood up and pronounced his name, following it by a recital of the other names in the group. It was by no means easy, for some had names which were veritable tongue-twisters. A good deal of laughter ensued but the process was successful. From then on it was a question of talking—until two o'clock in the morning! We showered each other with questions and tried to answer them. A glance round the lounge in Nightingale that night revealed London chatting with Africa, Yorkshire arguing with Jamaica, India laughing with Lancashire. Altogether representatives were from India, Africa, Jamaica, Pakistan and Britain.

On the Saturday morning we had "Question Time", a rather informal affair centred round a panel of experts: Krishna Kaplish of India, Joe Hall of Jamaica, and the Rev. Dudley Richards, who took the chair. We were not short of questions nor slow in debate. We discussed the problem of racial harmony from as many angles as time permitted. Members of the panel were asked about their impressions and experiences of racial prejudice in this country. In bus queues, cinemas, at football matches, little or no prejudice had been experienced. Difficulties arose in finding lodgings. Often landladies had no objection to taking in a coloured person, but the neighbours had, and "they might talk". It was agreed that prejudice arose when close, personal contacts were made, as, for instance, at dances. Apparently, most young ladies did not object to dancing with a coloured person, but very often their parents did and this debarred taking coloured friends into the home.

A member of the Conference from South Africa surprised us by the knowledge that it was illegal for black to marry white in that country, and that you were classed as an African if your great-grandfather had been black, even though you yourself were as white as John Bull. From this we went on to discuss inter-racial marriages. There was agreement that if a couple really loved each other it did not matter that they were of different nationalities.

After dinner on the Saturday, the whole Conference went for a walk during which discussion took place on what were thought to be the ten most important points concerning racial harmony. The discussion was continued after tea in four groups. By 8 p.m. all was ready for the social in the Recreation Room at Barleycrofts. It is difficult to describe the feeling of fellowship which that social engendered. One can only say it was a great experience.

Sunday began with a discussion and a talk by Tom Wardle, of Sheffield, on the organization known as "The Open Door". This body enabled people with limited means, interested in social service, to travel Europe. To follow was the service. No one was obliged to go—but all went. I have enjoyed services at Hucklow, but never as much as this one. To worship with people from many lands was a wonderful experience. I think everyone left the Old Chapel feeling they had gained something, and for the fine service thanks are owed to Tom Wardle.

Sunday dinner over, the Conference got down to plans for the future. An Inter-Racial Committee was elected, consisting of five white and three coloured people. The Presidency was given to one of the latter. The Committee was charged with getting out the ten most important points on racial harmony from the thirty-odd submitted by the four discussion groups. These points will be published as soon as possible.

The Conference ended towards Sunday tea-time. Goodbyes were said and we went our respective ways hoping for great things in the future.

WE BRITONS

This article appears in the May edition of "The Young Unitarian"

"It was terrific; it was one of the best week-ends we've had", was the verdict of one U.Y.P.L. member who went to the South Lancashire Inter-Racial Conference.

The week-end was indeed so full that it does not seem possible to give a detailed report, but only to consider one or two things in the programme. During the week-end the twenty-three people from both sides of the Equator split up into groups to list ten ways in which they could help race relations. Suggestions made dealt with accommodation, further week-ends, employment, the United Nations and education. Education in the physical and social facts of the different races was necessary; in the physical facts because so many people thought non-Europeans felt differently, very unhealthy, or even dirty; in the social facts because social differences caused most of the difficulties.

Many people in Britain are very badly educated about Commonwealth countries, yet their Parliament controls some of these countries directly. They are used to being "overdogs" and view everybody else as foreigners, even when they are the foreigners of another country. They expect them to become British through and through.

But are we right to expect other people to adopt our ways? One person at the Conference mentioned how grateful he was that, though he had been going to U.Y.P.L. branch meetings, nobody expected him to change his religion. We might warn visitors to Britain to expect prejudice, and give them an idea of our way of life; but can we expect them to do everything as we do? We must go part way to meet them; to try and understand their outlook.

This has often been said before: the Conference brought it home afresh. This week-end brought together unprejudiced people. The problem is how to get through to prejudiced Britons or nationalistic Nigerians, Burmese, or whatever the case may be.

A conclusion from the Conference was that personal contact would do most to help, and U.Y.P.L. members as groups and individuals could do something about this. Each Branch could explore ways of bringing both sides together, safe in the knowledge that every bit helps.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 2, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. T. Idwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Rev. A. W. Vallance, 6.30, Mrs. C. H. Bartlett
Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. W. J. Jenkins
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. D. Frazer-Hurst
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (June 9), Rev. Maurice Jenkins
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. G. J. Greeve
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible] McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6.30, Rev. K. Twinn
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15 ——
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Crossley
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. W. Spooner, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
Bury, Bank Street, 11, Rev. F. M. Byth, 6.30, Mr. R. Ainsworth
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companionship, Hammond Hill, 3, Mr. Arthur Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. W. J. Bottomley
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Supply
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Chorley, Unitarian Church, Park Street, 11 and 6.30, Mrs. M. B. Dicks
Croydon, Free Christian Church, Wellesley Road, 11, Mrs. E. Q. Smith, 6.30, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing; Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. M. E. Gregory
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wardman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 23 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Great Yarmouth, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bacon
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Miss E. M. Robertson, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11, Rev. Dendrick Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply.
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall.
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pyne
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Mr. S. P. Bunting
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Miss M. Gordon
Lewes, Westgate Chapel, 11, Dr. H. W. Stephenson
Lincoln, High Street, Unitarian Chapel, 6.30, Supply
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kershaw
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kershaw
Liverpool, Hope Street, 6.30, Rev. C. A. Finch
Liverpool, Ullet Road, 11 and 6.30 ——
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. Taylor
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne (also 6.30 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dowson
London, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Moss
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford, High Road, 11, Mr. T. E. Dowson, 6.30, Rev. E. H. Buxton
London, Islington, Upper Street, Unity Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Road, 11, Mr. W. E. Ranson, 6.30, Mr. G. E. [illegible]
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Mr. G. J. Pruce
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, ——
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, 6.30, Dr. J. R. Gordon (also, 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Mrs. E. Savage
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dendrick Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dore
Manchester, Cross Street Chapel, 10.45, Rev. F. Kenworthy, 6.30, Rev. B. Gill
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. Joyce Hazelhurst
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (June 9), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Young
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Rev. E. J. Allen Williams
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. J. P. Chalk
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Goronwy Beverley
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. B. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Rickmansworth, Herts, The Meeting House, 11, Mrs. Amy Howarth
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of our Father, 10.45 and 6.30, Rev. N. J. Trapp
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Mr. H. Mathews, 6.30, Mr. T. H. Jordan
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
Southampton, Church of The Saviour, London Road, 6.30, Mr Eric Kay
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 2.45 and 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vinty (also 11 First Sunday in the month)
Swansea, Penmaen Free Christian Meeting House, 11, Supply.
Swinton, Swinton Hall Road, 10.45, Rev. K. Twinn, 6.30, Rev. F. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Connell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kirkby
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Pinder
Torquay, Unity Church Montpelier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Supply
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mrs. S. R. Butler, 6.30, Rev. Maurice Jenkins
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jenkins (also 6.30, first Sunday in the month), Supply
Whitby, Flowergate ——
York, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour Broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 59 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 2323
Unitarian Fellowship of Australia, 1 Collins Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Henry

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wrate
Wellington, Services suspended — Enquiries — Mrs. Warren, Tel. 41-202

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Mervyn C. Batten

ESSEX HALL

The Ceremony of
Laying the Foundation Stone by
Mrs. Sydney Martineau
will be held on
SATURDAY, 8th JUNE, 1957
at 3 p.m.

Chairman:
The Rev. J. P. CHALK,
President of the General Assembly

Speaker:
The Rt. Hon. J. CHUTER EDE,
C.H., J.P., D.L., M.P.

£10,000 IS STILL REQUIRED. Donations to the Hon. Treasurer of the Appeal Fund, Leslie Procter, F.A.C.C.A., Willow House, Waterfoot, Rossendale, Lancs.

Death

Mansell—At Channing House, Shrewsbury, on May 23, Richard Mansell, aged 91.

Change of Address

Rev. and Mrs. E. Shirvell Price to 13 Shrewsbury Road, Bolton, Lancs. Telephone: Bolton 2728.

Miscellaneous

A HOLIDAY for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The home is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, are invited to apply for particulars to the Warden at the above address.

A Holiday Conference

HOLIDAY CONFERENCE at Manchester College, Oxford, Monday, July 29, to Saturday, August 3, with possible extension over Bank Holiday: "Our churches now and in history". Conference in the mornings, holiday afternoons. Inclusive cost 5 gns. Apply to the Principal as soon as you can. All ages welcome.

News Review—*Continued*

Liverpool: Ullet Road: On May 22 the congregation held a farewell social to mark the close of the seven years' ministry of the Rev. E. Shirvell Price. During the evening the Chairman of the Church Council, Dr. S. J. Kennett, spoke not only of Mr. Price's ministry in Liverpool, but also of his work for Unitarianism in a wider field. As editor of *Faith and Freedom*, and secretary of Manchester College, Oxford, Mr. Price had done much to give our movement life and vigour.

In making presentations to Mr. and Mrs. Price, Dr. Kennett expressed the sincere hope of the congregation that in his new ministry at Bolton Mr. and Mrs. Price would find happiness and success.

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